

THE LIFE OF
JACOB BEHMEN

WRITTEN BY
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ESQUIRE,

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THE
L I F E
O F
JACOB BEHMEN &c.



Know it cannot but seem strange that I should pass over all the brave men that have in this last Generation excell'd in Martial Achievements or Civil Governance, or such who (as it is call'd) have been zealous for the Reformation of

Religion and worship, (though there be some reason to suspect that a great part of them were unwarily heated into that garb upon State Designs) and undertake to write of a poor contemptible Shoemaker, whose Bones are scarce dry enough to take up for Reliques; being not much above twenty years standing among the dead.

I confess I am very sensible of my adventure herein, especially in giving forth any man to be a Saint

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THE LIFE OF

without the *Fiat* of the Clergy, and that my self run a great hazard of being transformed into a Devill by their Execrations and Anathemaes.

Yet it being my *happinefs* to be born an *Englishman*, and my *Birth-right* to be judg'd by my *Lay-Peers*, I shall try the *danger* of a Relation of the *wonderfull Providences* wherein *this man was conversant*; and though perhaps he may be accounted no Saint, yet it may lessen his esteem of being a pestilent Heretick.

I do notwithstanding with much submission crave pardon of my noble friends of that reverend cloth, in this my appeal to all Christians for their judgments in the Canonization of him, and would have them believe that I am not so ill read in the *Fathers* and *Councils*, as not to think the power of admission into the Calender and the red paint-box, are Synodical jurisdictions, and solely intrusted with them, with that other bunch of the Keyes of the bigger Heaven; But it having been this mans misfortune to be something plain in his expressions about a few small Errors in their pretences to pomp and power (which he (silly ignorant man having not tasted their sweetness) thought unbeseeming the Evangelike meekness and lowliness) otherwise to have led a Saint-like life, and in much sweet communion with God, I am forced out of that disobligation he hath given, to wave for the present their Patritian Power, and present him a Candidate to the Tribunes and Commonalty of Christians.

As for many who in these last Ages have termed themselves Saints, and the redeemed ones, what shift

JACOB BEHMEN.

shift God may make with them in Heaven, I know not (he can do much;) but if I may speak unfeignedly, they are so unmortified, and untrue of word and deed, that they are found untoward members for a true Common-Wealth and civil Society here on Earth.

But that I may give some account of my undertaking this business.

Truly having found many things obscure in this man's Writings, others highly honest, pious, just, and of much improvement to that equal, humane, sociable principle (to which I have devoted all what I have, a servant till the true Bridegroom appear to take me up to a better society) I thought, that an inquiry into, and a short Relation of his Life, would be no little advantage to stir up the more searching Spirits to a thorough weighing of all that he hath published; and being herein furnished with some helps by the *ingenuous Publisher* of his Works, Mr. *Blunden*, I laid aside a few daies to fit the Materials that were sent me in an order accommodate for a gentle and willing Reader.

It may very well be observed, that who-ever appeared to the World in a true Godlike form, and solely in that pure spiritual ministration, it hath the greatest Antipathy, and Distaste towards them that can possibly be imagined; nay in the whole Creation there are not two Frames of beings so perfectly contrary, and engaged to each others destruction, as are these two.

It is very true, that *Moses*, *Joshua*, *Samuel*, *David*, and others, came forth in this life, in much

THE LIFE OF

applause, but had therewithall a delegation to the temporal Magistracy, wherein by God's good power they led the people through many straits, made them victorious, gave them houses, Lands, men and mayd-servants, and repute amongst the Nations round about; all which allayed and lessened the hate which the divine form, in which they lived, necessarily produceth.

And yet for all this, some of them had dyed under the peoples hands, had not the good God entrusted with them, upon desperate mutinys, miraculous workings beyond the production of ordinary men, to give a stop to the heady rage of the multitude.

But as for those that in these last generations he hath sent with this plain uncouth message to Mankind, to bid him fight and contend, tell him he shall have Heaven, a Ioy, a Paradise, a Land, a Territory, a Kingship; but that all this is in himself, the Land is himself, that it is in the Devills possession, there he rules, and lives, and guides there, that with him he must encounter, and cast him forth, else his expected Heaven will turn into a Hell; these are dismal Messengers of odious things, especially to those that in their several forms of Religion have been promised eternal happiness at a far cheaper rate.

And indeed would it not grieve any Soul to have the fair assurance to so brave a Country, that it hath under seal received from the indulgent hands of its Ghostly Father, taken from it, and put upon the necessary passage of such a direfull Wilderness? I appeal to the World, whether these Messengers of evil

JACOB BEHMEN.

vill tydings do not wel deserve to be crucified, and the Doctrine of Merit and Imputation restored to their antient dignity.

But I hope the mercifull God hath (at least in this Nation) muzzel'd the devourer and persecuter, and that it shall be lawfull for each one modestly to proclame an orderly Turnament for his Mistris Opinion or Reputation of his wronged Friend, the Civil Power sitting as Judges of the Field, that nothing be attempted against the Publique Peace and chosen Laws of the Nation; and under that confidence, and to those judges too, I venture upon, and submit this ensuing Relation.

There is a little Market town in the upper *Lusatia*, nam'd Old *Seidenburg*, distant from *Gorlitts* about a mile and an half, in which lived a man called *Jacob*, who had to wife one *Ursula*; people they were of the poorest sort, yet of sober and honest demeanour. In the year 1575 they had a Son, whom they likewise named *Jacob*; his Education and breeding was suitable to their Wealth; His first employment being the care of the common cattle amongst the rest of the youths of the Town: But, when grown elder, he was plac'd at School, where he learnt to read and write, and was from thence put an Apprentice to a Shoemaker in *Gorlitts*, with whom having served his time, in the year 1594 he took to wife one *Katherine* the daughter of *John Hunshman* a Citizen of *Gorlitts*; by her he had four Sons, living in the state of Matrimony thirty years: His Sons he did in his life time place to several honest Trades. He fell sick in *Silesia* of a hot burning Ague, contracted

THE LIFE OF

contracted by too much drinking of Water, but was at his desire brought to *Gorlitts*, and there dyed in 1624. being neer fifty years old, and was buried in the Church-yard: Over his Grave was erected this following Device, sent from a friend out of *Silesia*; A black wooden Cross (the particular form of which, as it was copyed at the place where it remains, appears at the end of this discourse) with the Hebrew name *Ꝕ H S V H* and twelve golden Beams encompassing it, under which rested a child on a dead-mans head with the Arms placed on its sides with these eight letters, *V. H. I. L. T. C. T. V* underwritten. On a broad Ovall Circle or Field, were written these following words, *Born of God, died in Ꝕ H S V H, sealed with the Holy Ghost, doth rest here* Jacob Behmen of Old Seidenburgh, *who, the seventeenth of November, about six of the clock in the forenoon, fifty years of age, blessedly departed.*

At the Right hand from the South side, was painted a black Eagle on a high Rock, who trod with his Left foot on the head of a great Serpent wound together; in the Right foot he held a branch of Palm, and in his Beak the branch of a Lilly, which was reacht to him out of the Sun, besides which was written this word *V I D I*.

On the Left side of the Cross from the North, stood a Lion, having on his head a Cross and a Crown, placed with his Right hin-foot on a Cube, with the Left on a Globe, in his Right fore-Paw, he held a flaming Sword, in his Left, a burning Heart, by him was written this word *V I C I*.

In the midst under the Ovall Field, upon the tree
of

J A C O B B E H M E N .

of the Cross stood a Lamb with a Bishops Infulc under a Palm-tree by a water-spring in a green pasture, feeding among the Flowers, where stood
V E N I .

At last there stood beneath, near the Earth, upwards the Crosses tree, his last words, *Now go I hence into Paradise.*

This Hieroglyphical Monument had remained but a while, but been razed and imbezled by the rude hands of the envious, who would have lavished their impotent wrath against the blessed Author on this painted wood, and discovered their hate to the memory of his goodness whom they would long before have crucified, had not he and it been protected under the indulgent hands of a wise Magistracy.

For certainly such and so insociable are the Religious of the World, that each would in high appetite devour other, and mispend the pretious Race of mankind in mutual Slaughters, did not the good God enter into the noble Reason of Man, and set up in power the meek and the neighbourly dictates thereof, to curb the bold claims of tyrannous fancy, which doth by its impostorous Opinion unman the Creature, and countenance him to act over all his immoral and untutor'd Lusts under pretence of Conscience and religious Zeal.

As to the outward personage of the man whose life I now write, I may truly say it was not such as was amiable among the Children of men; Yet so hath God in his Providence frequently disposed his gifts, and made Stewards thereof, such as in mans eye could not by the Symmetry of face, and composition
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THE LIFE OF

sure of behaviour, take upon trust the meanest office.

One would have thought that the Wisdom and Honesty of *Æsop* and *Socrates* had deserved better Cases; yet in such heaps of Limbs hath God had his Treasure, that nothing might be stoln from his Glory, and attributed to the decent and accommodate proportion of a well-timber'd Body.

His Stature was exceeding little, he had a low Forehead, his Temples prominent, his Nose large and Gibbous, his Eyes grey and somewhat glistering, his Beard thin and short, and his Voice low.

This is what I have learnt of the natural Relations and Imployment of this Instrument, by whom it pleased God in this last time to bring so much Knowledge into the World. Concerning his second Birth, and Shape, and what was in order thereunto remarkable, I shall crave a leaf or two more in the relation, finding therein many things observable and strange, yet such as may peradventure bring some distaste to persons not versed in the general Providence of God; who believe that he hath confined his Mercy and Bounty to their ministrations, and like willfull Children are wayward and peevish if their Father use indulgence to any but themselves, or out of his usual order.

As in all men that have appear'd to the World in accomplishments beyond Acquisition and Reason, it hath pleas'd God to usher them on with some miraculous and extraordinary dispensations, and to place a Hand or Star over against them, to lead the Worlds eye thitherward to observe his work; so

was

J A C O B B E H M E N .

was it with *Jacob Behmen*, for while he was a Herd-boy, in the heat of mid-day retiring from his playfellows to a little stony Crag hard by, call'd the Lands Crown, where the natural situation of the Rock had made a seeming inclosure of some part of the Mountain, finding an entrance into it, he went in, and saw there a great wooden vessell full of mony, at which sight, being in a suddain astonishment, he did in hast retire, not moving his hand thereinto, and came and related his Fortune to the rest of the Boyes, who coming up along with him, sought often, and with much diligence, an Entrance, but never found any; though some years after, a Foreign Artist, as *Jacob* himself related, skill'd in the finding out such Magick Treasures, took away the same, and thereby much enricht himself, yet perished by an infamous death, that treasure being lodged there, and it seems laid cover'd with a Curse to the finder and taker away.

Truly when I consider of *Solomon's* Vision, and the first offer that God made him, which was to choose his Riches, I cannot but think there was a debauching Conduct of this tender Youth into this Cave of *Pluto*; Our Saviour had tendered him the World and the Glory thereof, which was a fair offer had the condition been any thing tolerable, though I assuredly believe few obtain it at lesse rate.

Certainly *Mahomet* was at first, in his great retirements and Devotions, of some realty, and had not forecast that filthy Religion, with which he hath now infected a great part of the World; but falling short in his trial and temptation, he yielded
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THE LIFE OF

himself to the Prince of this World, and had by him a Worship fram'd suitable to its Dominion.

Nor was, I believe, *Ignatius Loyola* (that offence of Christendome) (when he first had sight of his ill-spent life, and wander'd about the World, preaching Repentance to all people, in a poor and vile Rayment, and was in his first Ministration, apprehended in *Spain*, and imprison'd, because he preach't without Order, and Mission from the Prince of the worlds Religion) such as after he prov'd to be, fainting under the Temptation, and distrusting the Providence of God that had sent him; for from that time he retired to the Schools, and sought helps to an Evangelick Ministration from thence, disvaluing that open Fountain, in whose Will and Obedience if he had waited in patience, and not grown weary of urging over and over that plain Message *Repent and amend*, which was put in his mouth, he had without all doubt proved an Instrument of great use; and not (as now Himself and his Followers are become) meer State tools, and movers of the secret Engins of Sedition, Murder, and Bloodshed throughout all *Europe*.

By the way, I may not pass the natural part of this unusual passage of our young Prophet into the Entrails of the Earth, which without doubt would not have been, were not those places inhabited, and the Creatures that dwell therein commanded to be ministring Spirits in the present temptation. The Mole lives in his Hill, and the industrious Ant hath her little Cottage, higher
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than the Surface of the Earth, and the bigger Mountains (whether thrown up by them, I will not dispute) are the dwellings of other Creatures, some lodg'd there by confinement, or their own choice, others born and bred in the Earth, who delight in places abounding with strong Metalline and Mineral Vapours, both as suitable to their natures, and where the casual lying of the Rocky Ore makes handsome Caverns and Chambers for these dark-som Guests.

The Mountain *Hecla* in *Island* (if History may be credited) is the place of some greater residence than ordinary for these subterranean Spirits; for to Passengers that come thither, are frequent appearances of their friends that have died violent deaths, by Water, Fire, or the Sword, coming unto them in their familiar Garb; Insomuch as they that are not accustomed to it, saluting them as alive, desire their companies home, to which they answer with a deep sigh, they must return to *Hecla*, and immediately vanish.

Nor is the Aery Region disfurnisht of its Inhabitant Spirits; Some of the *Jewish* Rabbins say, that by the creation of the Fowls of Heaven mentioned in *Genesis*, is understood not those only whose Bodies we see, and catch, and feed upon, but that far more numerous Progeny of Aerial Spirits, lodg'd in Vehicles of a thinner-spun thred than is (otherwise than by condensation) visible to our dim sight.

There is (if I remember right) a Diet, and order prescrib'd in *Agrippa*, with certain Rules, which observing, you may in this Body obtain the sight of,

THE LIFE OF.

and speech with, those Aerial Spirits, which many, forsaking their thirst after the Kingdome of Heaven, have ambitiously long'd for; As for my self, I never desir'd to try the truth of his experiment, but had much rather (at least till I be uncas'd, and upon equal tearms with them) sit talking with my Wife, and play at put-pin with my Children, than adventure upon such unwarrantable converse.

Those familiar Spirits consulted with by some *Jewish* women under the old Testament, tis not certain they were Devils, yet is their Society, as unworthy the noble Race of Mankind, forbidden under a severe penalty; Some think, because though long-liv'd, yet wanting an immortal Soul, or at least the life of immortality, the Image of God, and so more likely to debauch Mankind into their imperfections, than contribute any thing to his improvement, there being nothing of worth; he may not be better taught by God, his own industrious search, or instruction of his fellow Creatures of his own kind, than by those inferior Pedagogues; besides, those other Hellish Spirits (the sworn enemies of God and man) too oft intruding themselves into these familiarities, and man being in danger of being drawn into Idolatry by those discoveries of secrets and other wonders, wherewith they usually delude the besotted multitude, into an opinion of their Deity. But to return to our lower Region.

There was (as I have heard the Story credibly reported in this Country) a man apprehended for suspicion of Witchcraft, he was of that sort we call white-witches, which are such as do Cures beyond the Ordinary reasons and deducti-

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ons of our usual Practitioners, and are supposed (and most part of them truly) to do the same by the ministration of Spirits (from whence, under their noble favour, most Sciences at first grew) and therefore are upon good reason provided against by our Civil Laws, as being waies full of danger and deceit, and scarce ever otherwise obtain'd than by a devilish Compact of the Exchange of ones Soul to that assistant Spirit for the honour of its Mountebankery) what this man did was with a white powder, which he said, he receiv'd from the Fayries, and that going to a hill he knocked three times, and the hill opened, and he had access to, and converse with, a visible people; and offer'd, that if any Gentleman present would either go himself in person, or send his servant, he would conduct them thither, and shew them the place and persons from whence he had his skill.

Truly I know no manifest violence it would do to the ~~text~~ in St. *Matthew* and *Luke*, if ~~the~~ ^{his} ~~of~~ were interpreted into a Mountain, for *Pluto* the God of Riches, and the World, hath there his habitation, gold, silver, pretious stones, iron, copper, are in reality the Kingdom of the world, and the glory of it, the means of the manage, obtaining, and keeping of the same; mankind is either bought or beaten into subjection, the noble Reason, in which principle all men are Kings, rule alwaies, and are alwaies subject, being yet bound in Lusts, or vitiated in its pupilage by fanatick Impostures in loose and unbottom'd Credences.

But I will not cloy the Reader with Histories parallel to this, but give him one for all, which is as followeth.

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THE LIFE OF

In the year 1570. there liv'd at a place call'd *Schweintz* in *Silesia*, a man call'd *Jacob Behre*, he was of a sober Life and holy Conversation, and much skill'd in the Chymical and Magick learning.

This man having left the affairs of the World, and retir'd into privacy and contemplation, was on a day walking by himself at the *Zotten*, which is a Mountain not far distant from that City; where, he falling into attentive consideration of the wonderfull workings of God in Nature, there lay open before him a passage into the Mountain, in which he entring confidently, to view what things there were extraordinary, when he was gotten a good way within the same, there came against him a cold vehement wind, which caused throughout his Body a horrid shivering, upon which, advising with himself, he was induc'd to believe that the place was kept by a power greater than wherewithall he could, in the strength of his natural faculty encounter.

He therefore at that time retired, and applyed himself in prayer to God, that if it were his pleasure, he would make known unto him the Wonders of the Earth, and protect him in his Soul and Body in the search after the same, and wholly submitting it to his will, and moving whether he should again approach those secret Habitations, and seek his Glory in the view of his Works and Wonders;

Having after his prayer for some time hearken'd and attended unto the dictate of the divine will in himself, he was at last surpriz'd with a suddain desire and heat in attempting the same, and on a Sunday

day morning he goes to the Mountain, and finds the place at which he formerly entred, and with joy and hope went on till he came to a narrow way betwixt two stone-walls; the passage was something uneven, sometimes ascending, sometimes descending, one while broad, then again narrowing it self, and on the wall-sides it seemed to him as though there were bright shining pieces, as though it had been embossed with silver Studs, at the end of this unevenness was a long Gallery equal below and above.

Throughout this his second attempt he felt no resistance as formerly, but a bright shine went before him, till he arriv'd at a Gate that was shut; here in the same confidence, and repose in God's Power and Goodness, he knock'd thrice, at the last time of which, the Gate open'd, and within he beholds (with some amazement) three tall men, decayed in Body, siting one over against the other at a round Table, they had on their heads old-fashion'd *German* Bonnets, their looks were ghastly and quivering, seeming to be in an exceeding sad condition, on the Table there lay before them a Book, cover'd with black velvet, shut with Clasps.

Reader, thou wilt believe this man had a good heart, and was kept stedy by a power beyond the highest effect of Reason, that durst venture so near the Confines of Hell.

He looking a while on them (having his trust in God, whose protection is not limited by the surface of the Earth) approacheth near, and saith unto them, *Peace be unto you*; they reply'd, *Here is no Peace*; he steps another step nearer and saith, *Peace be unto you in the name of the Lord*, at which they

THE LIFE OF

they trembling and faltering in Speech , again replied, *Here is no Peace*; He comes yet nearer close to the Table, and saith , *Peace be unto you in the name of the Lord Jesus Christ*; at which words they were struck with terror, and seeming to be surpriz'd with a suddain astonishment , they reply'd only with silence ; But one of them takes the black book & laies it before him, which he opening reads the Title , which was, *The book of Obedience* ; and reading no further, he enquires who they were; they answer'd, *They knew not*; He further asked them of the reason of their confinement to that place , they reply'd , *They expected the severe judgment of God in the condign punishment of their offences*; He desires he may know what offence they had committed, that they expected such a weight of punishment; They looking towards a Curtain , intimated that he might there see what they had committed;

He approaching to the Curtain, draws the same, and finds abundance of all murtherous weapons, much old Goods, partly decay'd with Age, able to furnish a Shop of all trades, besides the Bones and Carkasses of men, and much other Reliques , not unlike those that in a Cave of a Mountain were once found in the Bishoprick of *Cullen* , besides the Haunt of a notorious Thief , that had committed nine hundred and sixty Murthers, intending to make them up a thousand, but was prevented by a deserved Execution; which gives a great probability to believe that these persons were in their life time Moss-Troopers, High-way men, or Souldiers of Fortune ; For by the *Silesian* Chronicles it appears, that uppon this *Zotten* was a Garrison'd Castle

JACOB BEHMEN.

tle that was called *the thieving Castle*, the ruins of which, and the Remains of dangerous passages, are apparent to this day,

Jacob Behre, seeing their dismal crime, demanded If this were the Treasure they had in their life time layd up, they replied, *Yea*.

He asked If they were yet sensible they were bad Works, they acknowledg'd it.

He further urging Whether they were sorry for the same, they gave no answer thereto, only fell into a trembling.

He yet questioning them Whether they believ'd that good deeds were a duty upon them, they confessed it.

And desiring to know their intention towards goodness, if occasion offer'd it self, whether they would turn good men, they said *They knew not*:

After which replies, He told them that God was the highest good, that his Works were as Himself, Man especially he had created to be a Fellow-worker with him in Goodness, and that if they would come forth in the Will, and desire, to be Instruments of God, no doubt there would be mercifull acceptance.

At his Speech there seemed in them great perplexity and alteration, as willing, yet uncertain whether to obey his Counsel or not.

But the hour of his stay being expired, he could no longer attend; but after he had laid open to them the Mystery of Christ's Death and descent into Hell, and promised, if the Lord would, he would again visit them that day seven-night, He departed from thence. What happened further at his se-

THE LIFE OF

cond coming is not related, but thus much is written from his own Mouth by a man worthy of esteem, to whom he communicated it, and after his death confirmed by his Wife, to whom at his coming from thence he had made it known, with some other things of note, one of which, that often-times by Night she saw a bright Light about his Bed, whereat she being amaz'd he comforted her, telling her it was the Holy Protection of God, an Angel-guardian, which, through his earnest prayer, was granted him for his Comfort and Society; whereupon her fear ceased, and she rested satisfied in the Love and Goodness of God.

When I consider all these Stories together, they bring into my mind those places of *St. Peter, That Christ went after his death to preach to the Spirits in Prison that were disobedient in the days of Noah; And that other place, For this cause was the Gospel preached to the dead; And that of St. Paul, Why are ye baptized for the Dead, if &c.*

The vulgar Latine reads the first place in one Copy *Qui fuerunt in carne in diebus Noë*, instead of *Qui fuerunt in carcere*;

And truly it seemes worth the observing, that no Spirits are committed to these Subterranean Gaoles and confinement, but such as have either for notorious sins, died violent deaths, or been themselves Man-slayers.

The consideration of which, might in some measure lay the heat of the Martial men of this world, in their endeavours to rule by that means, and put them upon a diligence in the improvement of Reason

son, in the just manage of affairs intrusted with them; and by these arms to subject the reason, and preserve the outward peace of Mankind; rather than by Murthers and Bloodshed, acted frequently upon infirm and weak grounds, adventure such a direfull imprisonment, as seems to appertain to the unwarrantable slaughter of our fellow-Creatures.

But to return to our Auhor, when he had a while been an Apprentize, his Master and his Mistress being abroad, there came a Stranger to the Shop, of a reverent and grave Countenance, yet in mean Apparrell, and taking up a pair of Shoos, desir'd to buy the same; the Boy, being scarce got higher than the sweeping of the Shop, and carrying Coles, would not presume to set a Rate for the same, told him his Master and Mistress were not within, and himself durst not adventure the sale of any thing without their Order;

But the Stranger being very importunate, he offer'd them at a price, which if he got, he was certain would save himself harmless in the parting from them; supposing also thereby to be rid of the importunate Chapman; But the old man paid down the mony, took the Shoos, and departed from the Shop a little way, where standing still, with a loud and an earnest voyce, he call'd, *Jacob, Jacob, come forth*: The Boy within hearing the voyce, came forth in much affrightment, at first amaz'd at the Strangers familiar compellation of him by his Christian name, but recollecting himself he went to him; The man with a severe but friendly Countenance, fixing his eyes upon him (which were
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THE LIFE OF

bright and sparkling) took him by his Right hand, and said to him;

Jacob, thou art little, but shalt be great, and become another man, such an one as at whom the World shall wonder. Therefore be Pious, fear God, and reverence his Word; read diligently the holy Scriptures, wherein you have comfort and instruction: for thou must endure much misery, and poverty, and suffer persecution; but be couragious and persevering, for God loves, and is gracious unto thee; And therewithall pressing his hand, he lookt with a bright sparkling eye fixed in his face, and departed.

This Prediction took deep impressi^on in *Jacob's* mind, made him bethink himself and grow serious in his Actions, keeping his Thoughts moving in consideration of the Caution he had receiv'd from that man of such uncouth demeanour.

So that from thence forward, he did much more frequent the publick hearing of the Word, and profited well therein, in the outward reformation of his life, and seriously considering with himself that Speech of our Saviour, *Luke 11. 13. My Father which is in Heaven will give the Spirit to him that asketh him*, He was thereby throughly awaken'd in himself, and put forward to desire that promised Comforter, and continuing in that earnestness, he was at last, as is his own expression, *environ'd with a divine Light for seven dayes together, and stood in the highest contemplation and kingdom of joies*; and this happen'd to him while he was with his Master in the Country about the affairs of his vocation.

When the Vision and Revelation was pass'd by him, he grew more and more acuradly attentive to
his

JACOB BEHMEN.

his Duty to God and his Neighbour, frequented the Church carefully, read the Scriptures, and liv'd in all observance to outward Ministrations; Scurrilous and Blasphemous words he would rebuke, even in his own Master, who was somewhat intemperate of his tongue, and from day to day continuing upon his watch, he endeavour'd after the Christian growth, becoming, by his contrariety of Manners, a scorn and derision to the World; and at the last his own Master being not able to bear a Reprover so neer home, in that relation set him at liberty, with free permission to seek his livelihood as him best liked.

After this, about the year 1600. in the twenty fift year of his age, he was again surrounded by the Divine Light, and replenish'd with the Heavenly Knowledge; Insomuch as going abroad into the Fields, to a Green before *Neys-Gate*, at *Gorlitts*, he there sate down, and viewing the Herbs and Grass of the field, in his inward Light, he saw into their Essences, use, and properties, which was discover'd to him by their Lineaments, Figures, and Signatures.

In like maner did he behold the whole Creation, and from that Fountain of revelation wrote his Book *de Signatura Rerum*. In the unfolding of these Mysteries, before his understanding, he had an over-measure of joy, yet returned home and took care of his Family, and liv'd in great peace and silence, scarce intimating to any these wonderfull things that had befalln him, till in the year 1610. being again taken into this Light, lest the Mysteries reveal'd unto him should pass through him as a stream, he took Pen and Ink in hand, and rather
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THE LIFE OF

for a Memorial, than intending any Publication, he writ the first book of his, call'd *Aurora*, or *The Morning redness*;

The Book being found about him, by a man of great quality, with whom he conversed, was received with that desire that he immediatly disjoyned it, and caus'd it to be copyed out in a few Hours.

Thus, contrary to the Author's intention, it became publick, and after a while, fell into the hands of one *Gregory Richter*, the Superintendent of *Gorlitts*, who making use (as is usual) of his Pulpit, and the liberty granted him of speaking without a Gainsayer, to revile what and whom he pleas'd, He endeavour'd to stir up the Magistracy to exercise their jurisdiction in rooting out this supposed Church-weed.

And this he did with so much vehemency & pretence of godly zeal, that the Senate took some notice of it, and convened *Iacob Behmen* before them, seizing his book, and admonishing him to imploy his mind in the affairs of his Trade, and for the future leave off the writing any more books, wherein he saw was so much offence.

This occasion brought this man first into publick notice, for, at the hearing of the business, such was the unchristian heat and distemper of the Minister, and so much the meekeess of *Iacob Behmen*, that it gave great advantage to his repute, and furtherance to his Ministration, and credit to that inward School, from whence he came out so well taught.

For afterwards this very Book, which the Senate had seized on, was by themselves presented to the Electoral

JACOB BEHMEN.

Electoral Court-Marshal at *Dresden*, when he came to *Gorlitz*, and was afterwards by him sent to *Amsterdam*, from whence I believe the first impression came forth.

Upon the command of the Senate, he abstain'd from writing seven years, at the end of which, a new motion from on high seizing upon him, and taking captive these rational humane prohibitions that held him bound, he again writes; out of what Principle, and how mov'd, his own words can best express.

“ Art (*saith he*) hath not written here, neither
“ was there any time to consider how to set it pun-
“ ctually down, according to the right understand-
“ ing of the letters, but all was order'd according to
“ the direction of the Spirit, which often went
“ in hast; so that in many words letters may be
“ wanting, and in some places a Capital letter for
“ a word; So that the Penmans hand, by reason
“ he was not accustomed to it, did often shake;
“ And though I could have written in a more ac-
“ curate, fair, and plain maner, yet the reason
“ was this, that the burning fire did often force
“ forward with speed, and the Hand and Pen must
“ hasten directly after it; for *it cometh and goeth as a*
“ *suddain show'r*: and further he saith, “ I can write
“ nothing of my self but as a Child which neither
“ knoweth nor understandeth any thing, which nei-
“ ther hath ever been learnt, but only that which
“ the Lord vouchsafeth to know in me according
“ to the measure as himself manifests in me;
“ For I never desir'd to know any thing of the Di-
“ vine Mystery, much less understood I the way to
“ seek

THE LIFE OF

“seek and find it; I knew nothing of it, as it is the
“condition of poor Lay-men in their Simplicity.

“I sought only after the Heart of Iesus Christ, that
“I might hide my self therein from the wrathfull
“anger of God, and the violent assaults of the Devill;
“And I besought the Lord earnestly for his Holy
“Spirit and his Grace, that he would please to bless
“and guide me in him, and take that away from me
“which did turn me from him; and I resign’d my self
“wholly to him, that I might not live to my own
“will, but His; and that He only might lead and
“direct me, to the end I might be his Child in his
“Son Iesus.

“In this my earnest and Christian seeking and de-
“fire (and wherein I sufferr’d many a shrewd re-
“pulse, but at last resolv’d rather to put my self in ha-
“zard than give over and leave off,) The Gate was
“open’d unto me, that in one quarter of an hour I
“saw and knew more than if I had been many years
“together at an University, at which I did exceed-
“ingly admire, and thereupon turn’d my praise to
“God for it.

“For I saw and knew the Being of all beings, the
“Byss and the Abyss, and the eternal Generation of
“the *Holy Trinity*, the Descent and Original of the
“World, and of all Creatures through the Divine
“Wisdom; I knew and saw in my self all the three
“Worlds, namely, *The Divine*, the Angelical, and
“the Paradisaical and, *The dark World*, the original
“of the Nature, to the fire, and then Thirdly the *E-*
“*ternal and visible World*, being of a procreation or
“extern Birth, from both the Internal and Spiritual
“Worlds; And I saw and knew the whole working
“Essence, in the Evill and in the Good, and the mu-
tual

J A C O B B E H M E N .

“ tual original, and existence, of each of them ;
“ And likewise how the fruitfull-bearing womb of
“ Eternity brought forth.

“ So that I did not only greatly wonder at it,
“ but did also exceedingly rejoyce, and presently it
“ came powerfully into my mind, to set the same
“ down in writing, for a Memorial for my self,
“ (albeit) I could very hardly apprehend the
“ same, in my external Man, and express it with
“ the pen.

“ Yet however I must begin to labor in these
“ great mysteries, as a Child that goes to School ;
“ I saw it as in a great deep in the internal.

“ For I had a thorough veiw of the Universe, as
“ in a Chaos, wherein all things are couch'd, and
“ wrapt up, but it was impossible for me to expli-
“ cate the same.

“ Yet it open'd it self in me, from time to time,
“ as in a yong plant ; Albeit, the same was with
“ me, for the space of twelve years, and it was as it
“ were breeding, and I found a powerfull instigati-
“ on within me, before I could bring it forth into
“ external form of writing ; And what ever I
“ could apprehend with the external Principle of
“ my mind, that same I wrote down.

“ But however afterward the Sun did shine on
“ me, a good while, but not constantly, for the
“ Sun did hide it self, and then I knew not, nor
“ well understood my own labour. So that man
“ must acknowledg, that his knowledg is not his
“ own, but from God, who Manifests the *Ideas* of
“ wisdome, to the soul of man, in what measure he
“ pleaseth.

THE LIFE OF

In the Guidance of this light, and from this principle, he wrote these following works.

1. Anno 1612. *He wrote the first Book called Aurora, the Rising of the Sun.*
2. Anno 1619. *The second Book. Of the Three Principles.*
3. Anno 1620. *A Book of the Three-fold life of Man.*
4. *An Answer to the 40. Questions of the Soul, propounded by Doctor Balthasar Walter.*
5. *Three Books. The first, of the Incarnation of Jesus Christ. The second of the Suffering, Death, & Resurrection of Christ. The third of the Tree of Faith.*
6. *A Book of Six Points.*
7. *A Book of the Heavenly and Earthly Mysterium.*
8. *A Book of the Last Times to P.K.*
9. Anno 1621. *A Book De Signatura Rerum, or the Signature of all things*
10. *A Consolatory Book of the four Complexions.*
11. *An Apologie to Balthasar Tilken, in two parts.*
12. *A consideration upon Esaias Steeffells Book,*
13. Anno 1622. *A Book of true Repentance.*
14. *A Book of true Resignation.*
15. *A Book of Regeneration.*
16. Anno 1623. *A Book of Predestination and Election of God.*
17. *A short Compendium of*
18. *Repentance. The Mysterium Magnum upon Genesis.*
19. Anno 1624. *A Table of the Principles, or a Key of his writings to G. F. and I. H.*
20. *A little Book of the Superfennuall Life.*
- (21.) *A little Book of Divine Conremplation.*
22. *A Book of the two Testaments of Christ, viz. Baptism and the Supper of the Lord.*
23. *A Dialogue between the enlightened and the unenlightned Soul.*
24. *An Apology upon the Book of true Repentance, directed against a Pasquill of the principal Minister of Gorlitz, called Gregory Rickter.*
- (25.) *A Book of 177. Theosophical Questions.*
26. *An Epitome of the Mysterium Magnum.*
- (27.) *The Holy Weeks, or the Prayer-Book.*
28. *A Table of the Divine Manifestation, or an Exposition of the Threefold World, to I. S. V. S. and A. V. F.*
29. *A Book of the Errours of the Sects of Ezechiel Meths to A.P.A. or an Apology to Esaias Steeffell.*
30. *A Book of The last Judgement.*

Furture

Further

31 *Certain Letters to divers persons, written at divers times with certain Keys for some hidden words.* | The Books which the Author finished not, are marked with this Sign ()

Many of these works have of late been published, in the *English* tongue, by the industry of a Gentleman, to whose pains our *English* Commonwealth rests much oblig'd, the rest remain yet lockt up, and expect the diligence of the same or some other such generous spirit.

The publication of his first book call'd *Aurora*, or the *Morning redness*, brought from all parts great resort to him of learned men, and most specially Chymists, with whom much conversing, he got the use of those Latine and Greek words that are frequent in his works, himself often complaining of the barrenness of his mother tongue, to bring forth into significant expression that notion that lay clear, and orderly, in his mind, and frequently wish'd, that he had in his youth made himself Master of some other language, from whence he might perhaps have commanded a word, or phrase, of great use, and conveniency, to the unfolding what he had to propose.

The Greek word, *Idea*, pleas'd him much, he was us'd to call it his *fair, pure, heavenly virgin, a spiritual bodily exalted goddess*.

Of those learn'd men, that convers'd with him in the greatest familiarity, was one *Balthazar Walter*, this Gentleman was a *Silesian* by birth, by profession a Physician, and had in the search of the antient Magick learning, travell'd through *Egypt, Syria*, and the *Araby's*, and there found such small remainders

THE LIFE OF

of it, that he return'd empty, and unsatisfy'd, into his own Country, where hearing of this man, he repair'd to him, and did, as the Queen of *Sheba* with King *Solomon*, try him with those hard Questions, concerning the Soul, which with the answers to them, are now publique in many languages; from whence, and from frequent discourses with him, he was so satisfy'd that he there stay'd three months, and profess'd, that from his converse, he had receiv'd more solid answer to his curious scruples, than he had found among the best wits of those more promising Climats, and for the future, desisted from following rivulets, since God had open'd a fountain at his own door.

It is a strange thing to see, how nature, reason, and humane wit, have busied themselves to understand and comprehend this divine wisdom, how many have been distracted in the search of it, and forced back in their bold attempts, into foolish infatuations, madness, and stupid brutisms.

Others like *Penelope's* woers (who not being able to win her to their unchast imbraces, satisfy'd their luxurious appetites upon her handmaids) not being able to draw down this chast Virgin of the heavenly wisdom, into their adulterous imbraces, have fallen foul upon her counterfeits, and those not her true handmaids, the Angels of God, but the sons of Earth, Air, or hell, masking themselves in the names and appearances of Angels of light; hence hath the ignorance of some, malice of others, mistaken the true sons of wisdom, for those dark pretenders.

It was the *Pharises* judgement of our Saviour,
Say

J A C O B B E H M E N.

Say we not well thou art a Samaritan, and hast a devill? and in another place, *This man casteth out devills by Beelzebub the Prince of devills*; so loth is humane reason to submit to, or conceive a possibility of, that perfect wisdom, and power, that is in death, and self-denyall, brought forth, to the glory of him that is the father of it, and raiser from the dead, but will rather limit the great Creator, in natural Consequences, or suppose worse of their fellow Creatures, as going less by the forbidden familiarity with wicked spirits.

The same measure receiv'd *Jacob Behmen*, in his generation, for the appearing of that unusual knowledg, and deep revelation of mysteries, in a vessell so contemptible to the magnificent mind of man, brought such hard Censure as these, from the stupid world, which appear'd one time most especially; The manner thus.

Sitting by himself in his house, one knock'd at his door, to which he repairing, when he had open'd it, a person of a mean stature, of a sharp and stern look saluted him curteously, congratulating to him that great and wonderfull knowledge he had receiv'd, and humbly made known to him, that he heard that he was blest, with a singular spirit, the like whereof had not lately appear'd among the Children of men; that it was a humane, and friendly duty, lying upon every man, to impart the good things vouchsafed him, to his needy neighbour, and himself was now a needy Petitioner that he would yield some of that spirit to him; In which request if he pleas'd to gratify him, he would in such things wherein he abounded, give a fitting recompence,
making

THE LIFE OF

making a covert tender of some moneys, to satisfy *Jacob Behmens* necessities, to whom he reply'd with thanks, *That he did count himself unworthy of the esteeme of having these greater gifts, and Arts, as was by him imagin'd, and found only in himself, an intire love to his neighbour, and simple perseverance in the upright belief, and faith in God; and for any other indowments beyond these, he neither had them, nor esteem'd them; much less (as his words seem'd to intimate) enjoy'd the society of any familiar spirit.*

But (saith he) if there be in you that desire of obtaining the Spirit of God, you must as I have done, do earnest repentance, and pray the Father from whom all good gifts do come, and he will give it, and it will lead you into all truth.

This foolish man contemning this plain instruction, became somewhat uncivilly importunate, and begun with words of Magick conjuration, to force the suppos'd familiar spirit from *Jacob Behmen*.

At which his boldness and folly, *I.B.* being not a little mov'd in spirit, took him by the right hand, and look'd him sternly in the face, intending an imprecation to his perverse soul; At which this Exorcist trembling, and amaz'd, ask'd forgiveness, whereupon *Jacob Behmen* remitted his zeal, dehorting him earnestly from that Simonian, and diabolical practise, permitting him, in hopes of future amendment, to depart in peace.

I have been seriously considering with my self, why the *Scribes* and *Pharises* of this world, should in this measure hate, and blaspheme these men, and not rather rejoyce, that under their ministration, some grow up to these perfections. Is

Is it not exceeding unnatural, for a Parent to desire the perpetual infancy of his Child? in Creatures destitute of reason, it would be unkindly; should a silly bird, as soon as with yong, sitting she found the shell to break, and some life appear, to kill and suppress that, and not rather Cherish, and take neerer to her, the hopes of the fruit of her long labour?

Into what a lameness, and dwarfish stature have these our dry nurses brought us, and made such pygmy, petted and self will'd Christians, that we are scarce company for the nobler brute? under some of which, had we been brought up, we might have learnt more vertue, than in the Attendance of these poysonous doetrins, that supersede the bent of mans mind, from living truly with his God.

What a height of Presumption is it, to believe that the wisdom and fullness of God can ever be pent up in a Sydonical Canon? how overveening are we to limit the successive manifestations, to a present rule, and light, persecuting all that comes not forth in its height and breadth?

I have much observ'd it, that if it fortune any member of the Church, to have a doctrine, or exhortation, made known to him, or have his mind furnish'd with other notions than what he learnt from his Pastor, it is felony in Divinity, and if they cannot find an old Heretick, in their black Calender, that will challeng the opinions, an indictment that they are *Ignoti cujusdam*, will by them be esteem'd good in Law, whereon to bring him to triall and judgement.

Such entertainment as this, as I shew'd before,
had

THE LIFE OF

had our *Jacob Behmens* first appearances to the publique, but a good while after he liv'd in peace, by the prudence of the civil Magistrate, till he was again brought in question upon an occasion this following extract out of a friends letter will acquaint you with.

SIR,

To answer your friendly request, in attesting what I know for truth concerning the blessed man *Jacob Behmen*, I am no lesse willing, than in the duty of a Christian oblig'd.

My acquaintance with him began about *July* 1618. at *Lauben*, by means of two common friends to us both, the one a Trades-man now deceast, by name *Liberius Schnollee*, the other was one *Solomon Schroter*, a young Minister, his wives brother, both studious of his Writings, and such as had by real experiment found the truth of what he affirms about those extraordinary illuminations God usually imparts to souls that in a way of humility and obedience do with ardent and unwearied prayers desire his Spirit.

The happy occasion of this first converse came from a prejudicate mind I had against him; being Tutor to the sons of *Mr. Balthasar Tilcken* then his enemy, whence expressing in too harsh language (which God forgive me) my dislike of the man and his Tenents, these friends upon his coming to *Lauben* desir'd my company with him to an amiable conference about my dissatisfactions, wherein his solid answers and mildness in bearing with that suspicious frowardness the Schools had infected me with, struck so deep into my conscience, as I could

not

not longer resist the spirit and power of Christ in his discourses, but yielded up my self Truth's prisoner, for which I ever praise God. Since that time I have neither spoke with him, nor seen him.

But as for what pass'd twixt him and his most bitter enemy, the minister of *Gorlitz*, as twas first related to me by a friend, and after confirm'd by divers persons of credit, I shall now give you a relation.

“ This minister had lent a young Baker a Doller
“ to buy a little meal, to make cakes against the ho-
“ ly-daies, out of which he brought him a pretty
“ big one for a thank-offering, and having within a
“ fortnight sold off his Batch, restores him presently
“ his mony with thanks, not imagining an expecta-
“ tion of any further interest for so short a loan ; but
“ this it seems satisfied not, the minister in high rage
“ curses the man, with little lesse than damnation to
“ his soul, upon which he despairing of his salvati-
“ on falls into a deep melancholy, and being well-
“ nigh distracted, his Wife gets her Kinsman *Fa-
“ cob Behmen* to come and confer with him, who
“ having heard out the cause of his distemper, and
“ comforted him, repairs to the angry Clergy man,
“ expresses with all submission the young mans
“ error, if he had through ignorance of his pleasure
“ committed any, offers him if he desir'd it the ut-
“ most satisfaction, and upon these terms intreats his
“ favour to the perplexed soul.

“ But the minister turning his choler upon the intercessor, demands angrily, What had he to do to trouble him? bids him get him gone about his own business, or he would send him away with a vengeance.

THE LIFE OF

“vengeance. So seeing no hopes to appease him, he
“bid God keep his worship, and departed, but ere
“he was got out of the door, the furious Prelate en-
“rag’d yet more at his mild salute, throws his slip-
“per at him, calling him wicked rascal, and dis-
“daining a good night from his mouth; the hum-
“ble man nothing mov’d takes up the slipper and
“laies it again at his feet, intreats him not to be an-
“gry, that he knew not how he had wrong’d him,
“praies God have him in his keeping, and so parts.

“The Superintendent’s choler does not yet cease
“boyling: the next Sunday he railes bitterly in the
“pulpit against *Jacob Behmen* even by name, thun-
“ders against the Senate for tolerating such a per-
“nicious hererick and sworn enemy of the ministe-
“rial function, who not content to write blasphe-
“mous books, and pervert souls, durst presume to
“come and disturb the minister in his own house,
“that if they longer suffer’d and did not expell him
“their territories, they would move God in his
“wrath, to sinck their City, as he did those with-
“standers of *Moses* and *Aaron*, the rebellious *Core*
“*Dathan* and *Abiram*, with their complices.

“The innocent man all the while he was thus
“bitterly rail’d against, stood leaning upon a pillar
“just over against the pulpit, yet said nothing but
“staid in the Church till all were gone out, and the
“Superintendent among the last, whom he fol-
“low’d into the Church-yard, and there told him
“how he was griev’d to hear himself so publickly,
“and as he thought causelessly, defam’d, yet reque-
“sted that rather than proceed in that way of pub-
“lick reproach, he there before his reverend Cha-
plain,

JACOB BEHMEN.

“ plain that accompanied him, let him privately know
“ his offence, and it should be amended. The Mi-
“ nister would at first give no answer to his sute; at
“ length, upon much importunity, turning to him
“ with a fell and stern visage, cries, Get thee behind
“ me Sathan, avant thou turbulent unquiet spirit to
“ thy abyss of Hell; dost thou still persist without
“ all respect of my function to molest and disgrace
“ me? to which surly repulse, the true-spirited
“ Christian gave this incomparably modest re-
“ plie.

Yea reverent Sir, I know well, and much honour your function; I desire not to lay any aspersion upon it or your self, only intreat you (for your own and your functions honour, which engages you not to trample upon a submissive offender, much lesse innocent) to tell me candidly where my fault lies: and further turning to the Chaplain, said; Reverend and courteous Sir, I pray be pleas'd to intercede for me with our Minister, that he would, laying aside this violent passion, tell me ingenuously wherein I have offended him, that I may, by the best satisfaction I can, appease his wrath; that he may cease incensing the Magistrate against me: But no submission would allay his rage, but in heat he sends his servant for the town Serjeant to lay hold of him, and carry him away to prison; but his Chaplain modestly excusing the poor man, dissuaded him from the execution of this piece of the tragedy.

“ The next morning the Senators meeting in the
“ Council-house, cite *Jacob Behmen* to appear be-
“ fore them, examin him of his life, and the scandal

THE LIFE OF

“ he had offer'd the Minister that made him with
“ such vehemence to exclaim against him; but he con-
“ stantly affirming himself utterly ignorant of any
“ just cause of offence he had given him, and hum-
“ bly praying he might be sent for to declare the
“ grounds of his accusation; they esteeming this a
“ just motion, sent two men of quality of the Town
“ to him, to desire him either to come and personal-
“ ly make known his grievances to the Court, or at
“ least inform them of the matter by those they had
“ sent to him for that purpose; but he again falling
“ into passion at this demand, said, he had nothing
“ to doe with the Counsell-house, what he had
“ to say he would speak in his own Consistory the
“ Pulpit, what he did there dictate they must o-
“ bey without contradiction; and without more a-
“ doe disable this wicked Heretick from further op-
“ posing the ministeriall function by banishing him
“ their City, else the curse of *Core, Dathan and Abi-*
“ *ram*, would light upon them all.

“ With this the poor Senate, a little terrified, fear-
“ ing the preachers spleen, and his power in the
“ Duke of *Saxonies* Court, fall to fresh consultati-
“ on; and some of the more upright and moderate
“ men (seeing neither their reasons nor votes able
“ to countervail the fears or worse passions of the
“ major part) departing the Court; the rest, upon
“ this meer groundless clamour of their *Caiaphas*,
“ huddle up a sentence of banishment against their
“ innocent fellow Citizen, and prosecute it with all
“ vehemence. He hearing it, said only, I doe, gen-
“ tlemen, with all willing submission obey your De-
“ cree, only desire I may goe home to my house to
settle

J A C O B B E H M E N.

“ settle my small affairs there, and take my family a-
“ long with me, or at least take leave of them; but
“ neither would this small peice of humanity be al-
“ low'd him, but he must according to the Courts
“ unalterable Decree forthwith depart: his answer
“ was, that seeing 'twould be no better he was con-
“ tent, and thereupon presently got him out of town;
“ spending the remainder of the Day in a me-
“ lancholy walk about the town-seilds, and the
“ Night in what Harbour we know not.

“ But the Senate, meeting again next morning,
“ upon soberer thoughts repeal their sentence, send
“ to seek out their innocent Exile, and bring him
“ back with honour; yet still tir'd with the Prelat's in-
“ cessant clamour, they at length send for him again,
“ and intreat him, that in love to the Cities quiet, he
“ would seek himself a habitation elsewhere; which
“ if he would please to doe, they should hold them-
“ selves oblig'd to him for it, as an acceptable ser-
“ vice. In compliance with this friendly request of
“ theirs, he removes to *Dresden*.

*Our Author from whom we have most of those Materi-
als that make up the History of his life, is not so pun-
ctual as might be wisht, in setting down particularly
the questions and answers on both sides, at the follow-
ing Conference; but what he hath related we shall give
you as near as may be in his own expresion.*

Upon a Citation, *Jacob Behmen* came to *Dres-
den*, before his Highness the Prince Elector of Sax-
ony, where were assembled six Doctors of Divinity,
(besides Mathematicians) as (*Dr. Hoben, Dr.
Meyfner, Dr. Baldwin, Dr. Gerhard, Dr. Leyfern,*
and

THE LIFE OF

and these (in the presence of his Highness the Prince Elector) began to examine him concerning his writings, and the high Mysteries therein; as also of many profound Queries in Divinity, Philosophy, and the Mathematicks, they propounded unto him; to all which he answer'd and reply'd with such meekness of spirit, such depth of knowledge, and fullness of matter, that none of these Doctors and Professors return'd one word of dislike or contradiction.

The Prince his Highness much admir'd him, and requir'd to know the result of their judgements, in what they had heard; but the Doctors and Examiners desir'd to be excus'd, and intreated his Highness that he would have patience untill the spirit of the man had more plainly declar'd it self, for in many particulars they could not understand him; Nevertheless they hoped that hereafter he would make it more clear unto them, and then they would tender their judgements, but for the present they could not.

Then *Jacob Behmen* propounded some questions to them, to which they return'd answers with much modesty; and as it were amaz'd that they should (so much beyond their expectation) hear, from a man of that mean quality and Education, such mysterious depths as were beyond the fathom of their comprehension.

Then he conferr'd with them touching most of the errors of those times; pointing as it were with the finger, at the originalls of them severally, declaring unto them the naked truth, and the great difference betwixt it and some erroneous suppositions.

To

JACOB BEHMEN.

To the *Astrologers* also (for there were two present) having discours'd something of their science, he said, *Behold, thus farr is the knowledge of your Art right and good, grounded in the mystery of nature, but what is over and above (instancing in several particulars) are meer heathenish additions, the foolishness and blindness of heathens, which we Christians ought not to follow or imitate.*

Then his Highness the Prince Elector, being very much satisfy'd in his answers, took him apart from the Company, and discours'd with him a good space concerning several points of difficulty, wherein being well satisfy'd he courteously dismiss'd him.

After this examination Dr. *Meisner* and Dr. *Gerhard*, meeting at *Wittengberg*, began to discourse of *Jacob Behmen*, expressing how greatly they admir'd at the continu'd harmony of Scriptures produc'd by him at his examination, and that they would not for all the world have serv'd his enemies malice in censuring him, for saies Dr. *Meisner*, *Who knows but God may have design'd him for some extraordinary work, and how can we with justice passe judgement against that we understand not, for surely he seemes to be a man of wonderfull high gifts of the Spirit, though we cannot at present from any ground of certainty approve or disapprove of many things he holds forth?*

After this it pleas'd God to turn the hearts of many learn'd men and preachers to a studying themselves and teaching of others those Doctrines of the regeneration, and the means of attaining it, they had formerly in a blind zeal exclaim'd against as Heretical, whereupon they ceas'd from preaching
up

THE LIFE OF

up disputes and controversies in Religion, many of those being no wayes determinable but by the intervention of a Divine light above that of reason arising out of the principle of the new birth, which though it cleares up that mans judgement that is possess'd with it, yet can it not allwayes make its way to a powerfull dispelling those clouds of ignorance that remain upon the souls of others, whence they judg'd all contest about those difficulties (being most pregnant mothers of pride, and contention) as banefull to divine charity, and the common peace of mankind.

But for resolution of all doubts, referr'd men to an earnest endeavour after the recovery of the life of Christ, the only fountain of all true light and right understanding in Divine things.

Thus was that excellent light, shining in this heavenly mans soul, by the Cross designe of a malicious adversary, lifted up into its candlestick, and brought upon a publick stage to give light to many; for by these questionings, the mans worth came to be taken notice of, and his writings sought after, and studied, not only by mean people, but many great Rabbies of the Church, and Grandees of the world, nay and many in their hearts infidells to all Religion, have, in catching only at the bait of his mysterious Philosophy, been drawn in to the true faith and Church of God.

So that the plentiful harvest of true seekers of the heavenly *Jerusalem* in the inner man (many of which can speak their experiences of great attainments) gives great hopes that the day of the revelation of the son of man foretold by all the Prophets

JACOB BEHMEN.

phets and Apostles, and copiously spoken of by our enlightned Author, is now breaking, and shall shortly shine forth in its noon-day glory to the universal rejoycing of the whole Creation.

Mean while let us with oil in our lamps, and the Wedding garment of a renewed spirit, prepare to meet the Lord at his coming.

Thus farr our Relator of the passages at Dresden, which whether they happen'd just upon the neck of the troubles at Gorlits, or upon some other occasion long after, we can give no certain account.

His superscription, and motto, in all his missives, were these ten words; *Our Salvation in the life of Jesus Christ in us.*

In his Seal-ring, he had ingraven a hand outstretch'd from Heaven, with a twig of three blown Lilies.

It is a custom in Germany, and I have seen some Germans, (whom the war had compell'd for relief, to come into England) to carry a little paper book in their pockets, into which their friends do write some remarkable sentence, and subscribe their names, and this book is call'd *album amicorum*, Into such as these our Author wrote these following verses.

*Vnto that man whose Time and Ever
is all the same and altogether :
His battle's done, his strief is ended,
His soul is safe, his life's amended.*

Or thus

*Whose Time and Ever are all one,
His souls at rest, his Warfare's done.*

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THE LIFE OF

When the hour of his departure was at hand, after he had call'd his son *Tobias*, and ask'd him whether he heard that sweet Harmonious musick, he reply'd, No: open, saith he, the door that you may the better hear it. And asking what a'clock it was, he told him it was two: My time, saith he, is not yet, three hours hence is my time; in the mean time he spake these words, *O thou strong God of Zebaoth, deliver me according to thy will, Thou crucify'd Lord Jesus, have mercy on me, and take me into thy Kingdom.*

When six in the morning came, he took leave of his Wife and Son, bless'd them, and said, *Now I goe hence into Paradise*; and bidding his Son turn him, he fetch'd a deep sigh and departed.

Thus have you seen the journey of this blessed man on earth, with his last farwell; I confess it is not usual in the world, nor oft to be Paralell'd, that men of this sort should have a natural end and consummation of their dayes, most of them having by the prevailing party of that present generation, been presented on the stage, in dire and dismall shapes, and their ravenous followers whistl'd forth to devour and destroy them; *Acteon's hornes* have more than once been put on humane heads, whereby many good men have been torn in that disguise, and have past for Hereticks, among unwary Christians, now through many ages: I shall propound it to the consideration of sober men, whether too many of those that make profession of Religion in these dayes, have not in their several forms, throughly devour'd and digested worldly dominion; (which poor souls will invenom and corrupt that simplicity

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ty (that is in Christ) and are grown nicely watchfull to quench the least appearance of that Spirit that calls to sufferance, and reliance on God. The glory of the world and dominion of it, was offer'd as a temptation to Christ, in which he was Conqueror; shewing his followers an example, whereby to guide their steps: For true Christianity is not off, nor hath to do in its foundation, with the Regiment of this world; which ly's in another being, and that from God too, just and right in its Creation, and yet not Baptis'd; is situate in a Principle of rare and singular use to the well-being of mankind, whose true integrity even very few have attain'd unto, though they have cheated themselves into an opinion of being Christians; It is true, God rules particular Creatures many times by inspiration, but man rules man only with the Instruments of man.

When I consider'd the rare perfections of this man, and his great nearness to God, I did not a little admire, why he endeavor'd not to make himself the head of some Church, and separate, and skill a select people into some peculiarity of outward form, and discipline; when throughout all Christendom, scarce any can pray well, ha's a voluble Enunciation, or exercises a new-found way of Austerity towards his Carcass, but he makes himself the head of a new Convent, and order of Confriery's, engag'd to a mutual defense, and Comanagement, to all Civil interests, drawing and limiting that universal love, uprightness and serviceableness we owe to the whole Creation, to a partial walking to a few.

But good and ever to be commended is it, to enter

THE LIFE OF

ter into agreement for prayer, and mutual exhortation, heaping in, and blowing the fire of love, and living in the freedom of mutual exhortation, and reproof.

But with all humility, I do propose, Whether that in an Evangelical ministration to intermix therewithall acts of Civil jurisdiction, and make it an earthly Council-house for the mutual advancement of each other, may not in small time obscure that pure, pretious light, that is the beauty of the Christian household, and render it as spurious, and illegitimate, as is the Papacy, or our late national Church?

One story more before I part with my Reader, I shall beg his pardon in the relation of. I was told it by two *Germans*; with whom I was in *London* acquainted, and I believe were of so much truth, they would not wittingly have misinform'd me; 'Twas, that a person well known in *Gorlitz*, walking with some strangers his friends, to shew them the varieties of the Town, as they pass'd that street in which *Jacob Behmen* once dwelt, pointing to his house, There saith he liv'd that Heretick *Jacob Behmen*: upon the uttering of which words, he fell down dead.

This story I could parallel with many the like, from authentick Ecclesiastical History; but that sort of relation being, upon state interest, justly laid aside, as pretending to more authority than indeed was due unto it, aiming thereby to lead all succeeding Christians into an apish garb of necessary imitating our forefathers, I shall not give countenance to it, by borrowing any thing from thence, leaving it to every
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mans observation throughout the course of time, that God hath more frequently and signally appear'd in the vindication of the honorable memory of his Saints, than at any time, in defense of their persons while here on earth.

Your Fathers kill'd the Prophets, and you build their Sepulchres.

So that even blood-thirsty persecuting men are willing to pay the ready observance of outward respects, to that being, which if alive, and present in a fellow Creature, they would rise up against in indignation, and crucifie, or expell out of their coasts: from whence it is believ'd, that this violation of the memory of a Saint is an extravagancy, and injustice, beyond the bounds of humane anger, and remains with none but such as are throughly possesst with the hate and envy, that wicked Spirit hath to the name and mention of goodness.

And now, Reader, I doubt not but thou art sufficiently convinc'd, that this man was a Saint; but how to get him a place in the Church-Calendar, which is now so throng'd, I am to seek, besides something fearfull of a repulse, by reason the Company there may perhaps be something disoblig'd to him, especially those of the Catholick party: Therefore I shall, with thy noble favour, begin a new roll of Civil Saints, in which I shall place him first, hoping that I may in these last generations, bring him much company, of such as have cry'd out against, acted, and suffer'd, to redeem that part of mankind joyn'd in the Communion of a nation with them, from the captivity of tyrannous
usurpa-

THE LIFE OF &c.

usurpation, and pretence, to rule by servile and customary Lawes, (made by some powerfull corrupt interest, acting in a publick capacity, to serve their own turns) highly injurious to the most numerous part of mankind.

FINIS.



Aus GOTT Geböhren
In IESVH Gestorben
Mit dem heylige GEIST versiegelt
Rühbet allhie IACOB BÖHM vñ alt
Seydenburg A. 1624. den 18. xbris
umb 6. v. m. In 50 Jahr seines al
ters Seelich verschieden



Das letzte
WOHT

Der N. N. fahret hien ins PARADEIS

GORLITZ



Faith

Grace

Heaven

GOD

Only in Lord Jesus Christ

MAN



Sense

NATUR

Earth

